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A COMPARISON BETWEEN THE RULES OF WEI-CH'I AND GO

by C. C. Ing

Historical Background

The game of Wei Ch'i, pronounced Go in Japanese, is a game invented in China many centuries ago. Tradition has it that the ancient sage Emperor Yao, (2357-2256 B.C.),seeing that his good-for-nothing son Tai Chu had no intention of doing any serious work,invented the game to keep him out of mischief. It gradually became the favorite game of the gentry and was classed with music, penmanship and painting as a cultural occupation. Even in the writings of Confucius (551-479 B.C.), the game received favorable mention as an example of an occupation in which one could not succeed without concentration.

The act of playing was called "Yi", while "Ch'i" denoted the tools of the game - the board and stones. Later, when chess was introduced to China, either through Persia or India, the word "Wei" was added to the name of the Chinese game, making it "Surrounding Chess", to distinguish it from the imported Hsiang Ch'i, or "Elephant Chess". Wei-Ch'i was probably carried to Japan by the many Japanese monks and scholars who visited China during the Tsei dynasty (581-618 A.D.) and brought back much of the culture of the Celestial Empire. Some of the poems of the later Tang poets (618-906 A.D.) mention the playing of the game between the Chinese and their Japanese visitors.

Originally Wei-Ch'i was played on a 17 x 17 line board; when the change to 19 x 19 was made is not known. Records of play at the time of the Three Kingdoms (220-264 A.D.) already show the modern board. The game flourished about this time, and the monarch who founded the Kingdom of Wu was an ardent fan. He kept many experts at his court, personally supervised contests among them and distributed prizes. We find one of the serious-minded scholars of this early age condemning his contemporaries for wasting time on Wei-Ch'i to the detriment of official business. Many later emperors, some of them also expert players, followed the practice of patronizing the game, and got the same reaction!

Top-ranking masters were called Kuo Shou, or National Hand; those receiving a two stone handicap were known as Two-stone Hands. There was no national contest in the modern sense, and it is difficult to compare the ability of Kuo Shous of different periods. The game reached its highest development in China during the long and prosperous reign of Chien Lung (1736-1795 AD) when many influential officials and rich salt merchants kept top masters as their guests, and there was a galaxy of National Hands. Among the foremost were Fang Shou-shiung and Sze Shou-En, both about 1709-1770, but perhaps the greatest was Huang Lung-Shih who lived about forty years earlier. The games of these players are still studied by both Chinese and Japanese Go students.

Since this period it is felt that the standard of play in China has deteriorated, and later Kuo Shous admit that they are not of the caliber of the three masters mentioned above. Although the game is still popular, it has been left to Japanese organizing power and popular enthusiasm to bring the level of play to its present high point.

Improved Conventions

The present official rules as recently promulgated by the Chinese Wei-Ch'i Association are substantially the same as those of the Japanese Go Academy, but they differ from the old Chinese rules, partly because of changes

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A COMPARISON BETWEEN THE RULES OF WEI-CH'I AND GO

in usage, and partly because of technical improvements, as shown by the following examples:

Co-ordinates: In old Chinese records, the board was divided into four quadrants, and the position of each stone was specified relative to the corner point of the particular quadrant. This would tend to confuse new players. The Japanese usage now takes the upper left corner as the origin of the co-ordinates. In this respect, however, the American practice [which follows the German] of referring to the lower left corner as the origin is a further improvement, as it is more consistent with mathematical usage.

Abolishment of Placement Stones: In even games, the old Chinese practice called for the initial placement of two stones for each side at diagonally opposite star points (•D4 and •Q16, °K16 and °Q4, or vice versa). This convention limited the freedom of choice in the opening, and the game usually developed quickly into a series of hand to hand combats. The present Chinese rule eliminating the placement stones gives the players more strategic freedom. It is interesting to note that as late as 1876 the Chinese records show that White played first; the shift to the present practice of Black playing first may have been due to Japanese influence.

Methods of Counting: The old Chinese rule was to count the final total area of each side, including both vacant and occupied points, and compare with the par number of 180 1/2 points, after making certain deductions in the case of handicap games, which are discussed in the next paragraph. Prisoners were ignored in making this count. This method gives the same result as the Japanese rule of scoring only unoccupied points and prisoners, if two "Me" are counted as equivalent to one stone. The Japanese rule has the advantage of making it easier to estimate the score during the game. [In this connection, however, see Professor Yang's remarks on page 8.]

Deductions in a Handicap Game: Logically, the Chinese rule should call for deducting one half the number of handicap stones when arriving at the weaker player's score, or adding one half the handicap number in counting the stronger player's. However, the old Chinese rule used the total handicap number, instead of one half, which penalized the weaker side. Under the Japanese rule it is of course unnecessary to make such a correction at all.

Disregard of Number of Independent Groups: The old Chinese rule required that the player who at the end of the game had the greater number of independent groups should first give his opponent as many stones as his number of groups exceeded his opponent's number. Thus if White's stones were all connected, and Black had five independent groups, Black was penalized four points. This seems harsh, since we can assume that the player who had the greater number of groups had enough trouble already. The old rule also led to plays, otherwise unnecessary, made to connect or prevent the connection of safe groups.

The Rule of Draw: Assume a game in which no prisoners were taken, both players enclosed an equal number of points, and Black made the first as well as the last play. Under Japanese rules this would be a draw; under the old Chinese rules Black would score 181, White 180, and Black would be considered to have won by half a point. Under this rule it is difficult to arrive at a draw, and we may admire the skill of old masters who achieved this when playing with emperors or other important people, thus saving their own reputations without offending their high ranking opponents. It calls for creating somewhere on the board a situation where each side has one eye and shares the same vacant point [seki], while holding everything even elsewhere - certainly much more difficult than merely winning a game!

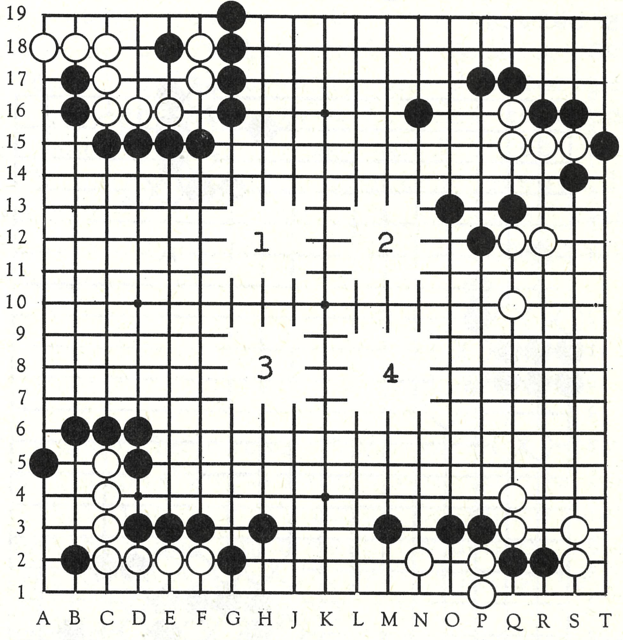
Position of Placement Stones: There is an interesting difference in the convention of the placement of stones in a three stone handicap game; the Japanese use three corner points, the old Chinese method used three stones in a diagonal, - two corner points and the center. This is more symetrical, but modern players seem to prefer the Japanese system.

Time Allowances: Chinese masters usually finished a game in one afternoon, and it was considered poor sportsmanship to leave a game unfinished until the next day. The Japanese rules allow various time limits depending on the strength of the players - 13 hours each for ninth degree masters may be cited. This requires stretching the play over three days. The old Japanese rule permitted White to call for an adjournment (without "sealing" his next play) whenever he saw fit, thus enabling him to plan his next play at leisure whenever a crisis was reached. During the famous match when Wu Ching-Yuan (in Japanese, Go-Sei-Gen) played the late Japanese Mei-Jin Honinbo Shusai, the latter even asked for adjournment after a single play by young Wu. This rule, so patently unfair to Black, has been replaced by a rule which allows either side to ask for adjournment, but only after he has "sealed" his next play.

One must bear in mind the effect of the time allowance when studying the games of the old Chinese masters. There were more opportunities for error due to the pressure of time. It is generally recognised that Chinese records are full of exciting combats in which one master tried to annihilate the other, whereas Japanese records of master play show better broad strategy where each side tries to occupy more territory than the other, without engaging in close combat.

If we consider the game of Wei-Ch'i or Go as a series of problems given by each side to be solved by the opponent, then the player who requires the shorter time for correct solutions should be considered the superior, other things being equal. The writer is in favor of a shorter time allowance, and a system of penalty points for exceeding the allowed time. Perhaps a compromise along this line can be worked out between the Chinese Wei-Ch'i Association and the Japanese Go Academy.

Problems from the magazine Ki-en



1. Black to play and capture (3rd Kyu)
2. White to play and live (4th Kyu)
3. White to play for Ko (Shodan)
4. Black to play and capture (1st Kyu)

Answers on page 16

COUNTING LIBERTIES

by Masayoshi Fukuda, 6th Dan

[The following article, the author tells us, is intended for relatively inexperienced players, who frequently have difficulty in determining how a fight will turn out because they do not know some of the formulae that more skillful players use. The skillful player knows that it is easy to make a mistake in the sort of counting with which this article deals, and he goes by formulae to avoid such errors. He also knows when the rules cannot be applied, because of some peculiarity of the situation, which is equally important! The beginner labors under a double disadvantage - he can't use the rule which would make counting easy, because he doesn't know it, and being unskilled at playing things out in his head, he is sure to make mistakes in counting.

For the benefit of the beginner, we have found it necessary to expand Mr Fukuda's article somewhat. If in so doing, we have in any way distorted the sense of the original, the fault is ours.]

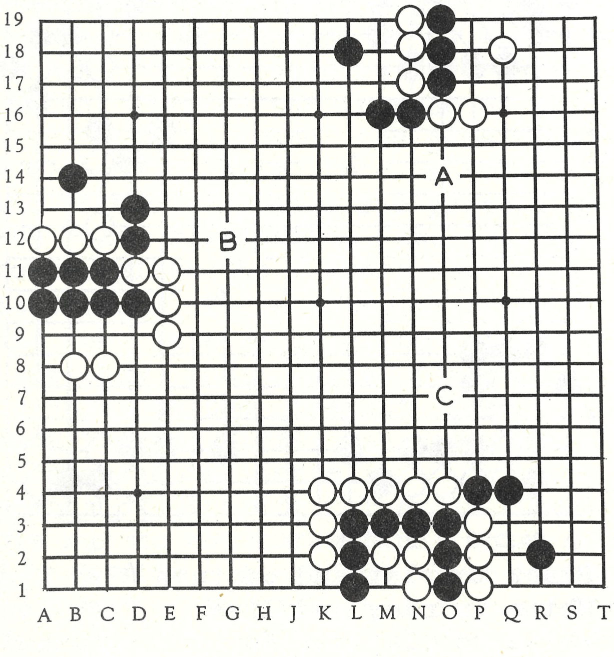


Figure 1

Let us first consider position A of Figure 1. The white chain on line N and the black chain on line O cannot both survive - one or the other will be captured before the game is over. In this simple example it is fairly easily seen that whoever attacks first will win. The least experienced player has learned that in simple situations like this he need only count the number of vacant points to which each chain connects, and that first play wins if the number of such points is equal. He also knows that if his chain connects to one more vacant point than his opponents, then he can play elsewhere - it will be time enough to start taking after his opponent has attacked. Thus in position B, the white stones on line 12 are lost; Black can play elsewhere, and need not take action here until White plays at, for example, D9. All Black need do to reach this conclusion is count adjacent vacant points - he has 4, White has 3.

Although in such simple situations the fighting power of a chain is adequately determined by the number of vacant points to which it connects, this criterion is no longer valid in more complex positions. Let us therefore use the term "liberties" to denote the fighting power of a chain, recognizing that the number of liberties that a chain has - i.e., its fighting power, is not always equivalent to the number of adjacent vacant points. An example will serve to clarify.

Consider position C. The cut-off Black chain cannot live except by capturing the three white stones on line P - the capture of the three white stones at M2, N2 and N1 does not lead to two eyes, since White will play back at N2. Similarly the whites on line P can only survive by killing the cut-off black chain. These whites have three liberties; how many has the cut-off black chain? If we play the sequence out, assuming that White starts, it goes as follows:

°1 K1	•2 M1+3
3 N2	4 Q3
5 N1	6 Q2
7 M2+9	8 -

Since Black came out just one move late, we conclude that he too must have had three liberties. The reader can check this by playing the situation through giving Black the first play - in which case Black wins. Here, then, is a situation where the black chain, connecting to only two vacant points, has three liberties - i.e., is equal in fighting power to a simple chain that connects to 3 vacant points.

We can count the number of liberties that a chain or group has by playing through the sequence of capturing it, and observing how many opportunities there are to counter-attack before the group dies. The number of liberties is one greater than the number of counter-attacks. Thus in the example above, Black had two opportunities to counter-attack (•4 Q3 and •6 Q2), hence three liberties.

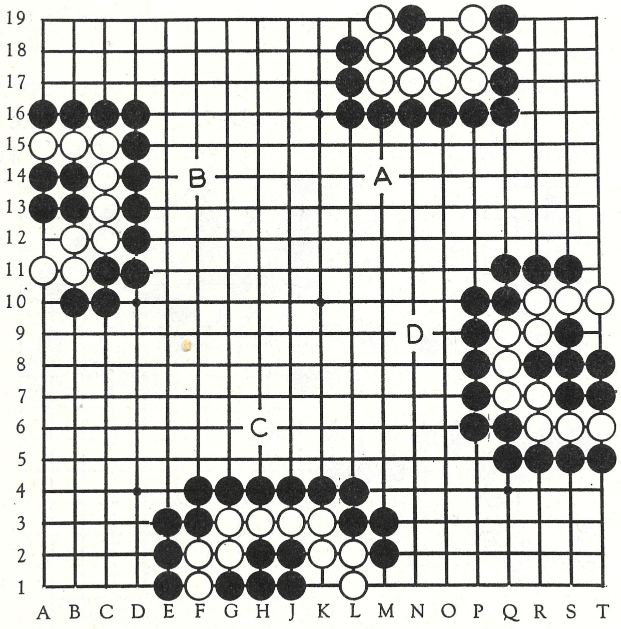


Figure 2

In Figure 2 we see four positions in which white chains enclose black stones, and are themselves enclosed by black chains. In A, which is similar to the situation we have just been considering, three stones are enclosed; in B, four; in C, five; in D, six. In each case, the form is such that White cannot make two eyes (against opposition) after capturing the inside black stones. Such forms are painfully familiar to all beginners; the reader should recognize them at sight, or train himself to do so. How many liberties does the inside white chain have in each case? In the positions of Figure 2 this inquiry is academic, since for simplicity we have omitted giving these white stones a fighting chance against the black stones that surround them, but academic inquiries can be instructive. Let us play thru the sequence for position C of Fig. 2. Let Black play first, and let us indicate by asterisks the white opportunities to counter attack, as distinguished from forced plays inside that would not count toward killing outside black stones.

•1 M1	°2 K1+5	13 H2	14 *
2 H1	4 *	15 J1	16 J2+3
5 H2	6 *	17 H1	18 *
7 J1	8 *	19 H2	20 J1+2
9 J2	10 G1+4	21 H1	22 *
11 H1	12 *	23 H2+14	24 -

We count seven asterisks before the death of the white chain; adding one, we conclude that White had 8 liberties. If we go through a similar sequence for each position, we arrive at the table below. A few minutes spent in memorizing this table will save many anxious minutes of mental gymnastics in games.

Captives	3	4	5	6
Liberties	3	5	8	12

It should be noted that in each case the trapped whites have one inside and one outside vacant point to which they connect, and that each sequence will start with plays corresponding to •1 M1, °2 K1+5 of Figure 2 C.

Let us now consider some of the applications of the table, and then discuss the situations where, appearances to the contrary, it does not apply.

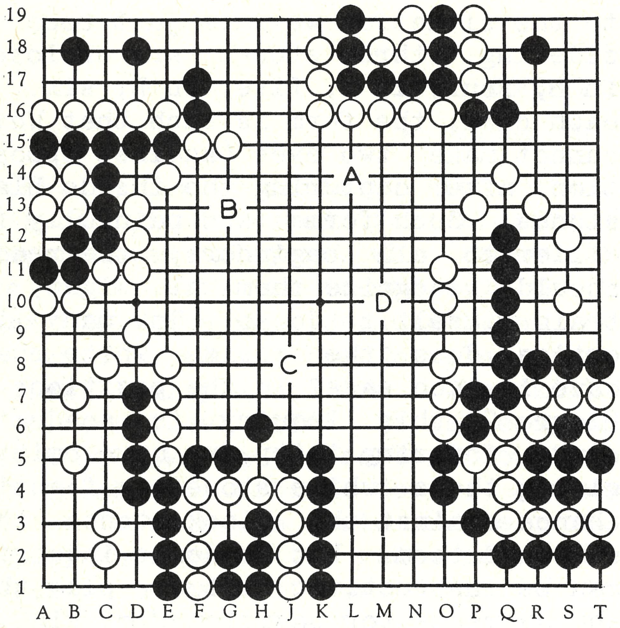


Figure 3

Figure 3 shows four positions where knowing the table permits us to say after a very brief examination that first play wins, since in each case the fighting chains have an equal number of liberties. Position A we have already analyzed. Three captives, giving three liberties for Black; three obvious liberties for White.

In position B the 4:5 rule applies. White starts at D14, Black replies A12+4. These two plays are like the first two plays in preceding examples. From our table, then, we know that the blacks around C15-C12 have five liberties; the whites around C16 also have five. Whoever plays first wins. In position C, the situation is similar, illustrating the 5:8 rule - eight liberties for the whites around H4, and eight for the blacks around D4. In position D the 6:12 rule holds and first play wins - twelve liberties for the whites around Q5, twelve for the blacks around Q10. How many players could reach this conclusion about position D without knowing the 6:12 formula?

How about position A of Figure 4? Black has been fighting furiously, and dares not let the situation be resolved in White's favor, but a play at another part of the board is desparately needed too. Does he dare tenuki? He would be an unusual beginner who could be sure without knowing the 5:8 rule. If he does know the rule, he can play elsewhere with confidence; the whites around P16 have nine liberties, but Black has ten, one more than enough. We arrive at the count of ten as follows: if J17 and J18 were occupied by white stones, the black chain would have eight liberties (see Fig. 2C) but J17 and J18 obviously constitute two additional liberties just as vacant points do for a simple chain. Observe that we must mentally discount one outside and one inside point (L17 and, for example, J19) in order to compare this position with those for which the table was derived.

In position B of Figure 4, in the lower right hand corner, we meet a new refinement. If we mentally erase the black stone at N2, we can imagine that the surrounded white chain has just been forced to take four black stones which had formed an inner square. At that moment the whites had, from the table, five liberties. But Black has already played inside, at N2, so White has been cut down from five to four liberties. Since the black stones on line Q have four liberties, first play wins.

Perhaps the situation did not come about in this way - probably there never were four black stones inside. We

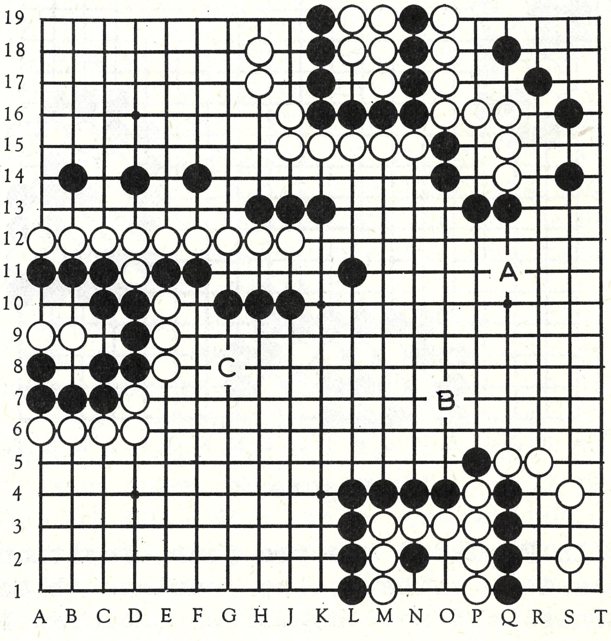


Figure 4

shall not let the previous history of the play prevent us from recognizing a situation in which we can easily count liberties, however!

Similarly in position C we are called upon to recognize through its disguise one of the forms we have become familiar with. We can identify the situation as equivalent to two white plays later than the capture of six white stones, and therefore count ten liberties for Black (12-2 equals 10). The whites on line 12 have eleven liberties, so White can tenuki, making a play elsewhere that may win the game.

It should be emphasized that situations in which there is a Ko, or the possibility of Ko or Seki, are not covered in this discussion. Furthermore, the table of captives vs. liberties does not hold if there is a weakness in the surrounding chain, or in corner positions, as Figure 5 shows.

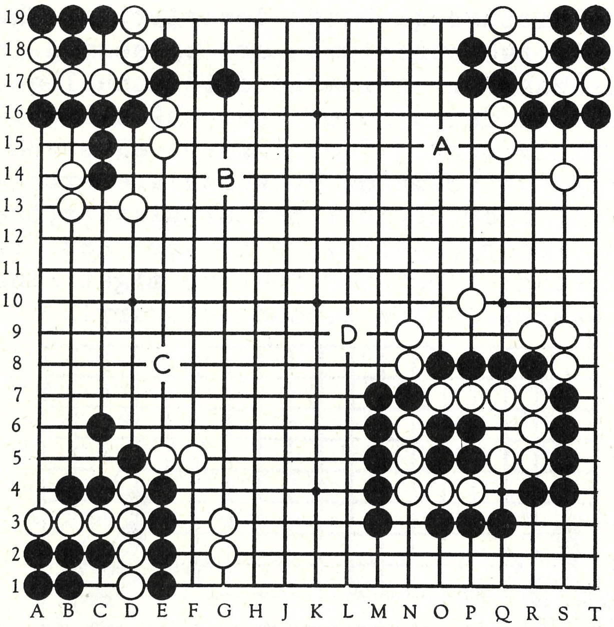


Figure 5

In the corner, the number of liberties depends on the form of the captured group. Position A, of Figure 5, shows four stones in the corner in the form of a square, which White can capture. Usually this would net him five liberties, so that he would have time to kill the three blacks on line 16, which have only three liberties. But the special rule for a corner square of four stones is that only three liberties result, so first play wins in this situation. The sequence would be, if Black starts: •1 P19, °2 R19+4, •3 S19, °4 R15? •5 T18 atari.

Position B, on the other hand, although in the corner, follows the 4:5 rule; the blacks around C16 have five liberties, the four captives in the corner lead to five liberties just as they would on a side, and first play wins.

In position C White can capture the five blacks in the corner, but here instead of eight he gains only four liberties, and first play wins, since the blacks on the E line also have four liberties. The sequence after a black play at A4 and the white reply C1+5, is •B2, °F4, •A2, °F1, •B1 atari.

Position D shows a situation in which the simple rules of counting do not hold because there is a weakness in the surrounding chain. Here the Q4 point is of critical importance. If White has the lead, he plays here and wins, since then he gains five liberties by the capture of the four blacks inside, whereas the outside blacks around P8 have only three liberties. If Black plays first, he plays at Q4 to simultaneously atari all the white stones; White captures with a play at

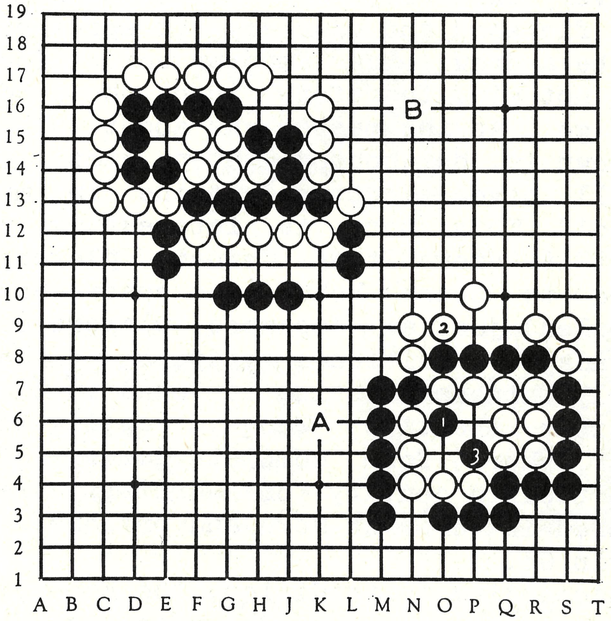


Figure 6

Q6, and Black wins by the sequence shown in A of Figure 6.

Figure 6 B displays another example of a weakness in the surrounding chain which complicates the situation. If White has the lead, he must play °1 H16 in order to win - this is atari, and Black must take, with •2 E15+5, leading to the sequence °3 G14, •4 K11, °5 G15, •6 F11, °7 F14 atari, •8 J11, °9 J16 atari. If White plays °1 J16, he loses - Black plays •2 E15+5, and after °3 G14 to prevent two eyes, •4 H16! By analogy with previous positions we count seven liberties for Black at this point,and although White could reduce these to six by another inside play, Black would not have to answer, since the outer whites have only five liberties.

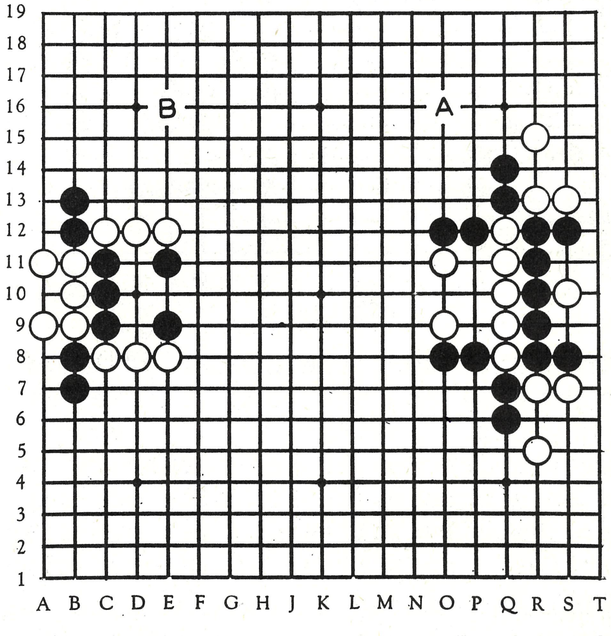
We see then, to sum up, that a knowledge of the 3:3, 4:5, 5:8, 6:12 rule is valuable in many situations, but that it does not necessarily apply in the corner, or when there is a weakness in the surrounding chain, or in complex situations which involve Ko or seki.

Two Problems by a Chinese Emperor

by Lien-sheng Yang

It is told of Emperor T'ai-tsung of the Sung dynasty, who reigned during the last decades of the tenth century, that he was a player of great strength. Like many other imperial patrons of the game, he gathered a group of Go masters as guests at his court. In the course of time he came to suspect that not all of his victories were genuine, and that his attendants let him win in order not to hurt his pride. The Emperor got rather tired of this, and one day when about to play against a leading master, said: "I warn you, if you lose this game, I will have you thrown into the pond!" The master played very carefully, and when the game was finished and counted, it appeared to be a draw. The Emperor said: "You did not win, therefore into the pond you go." As the master was about to be thrown in, he shouted: "Stop, stop, I still have a captured stone in my hand!" This story is interesting in that it shows that Chinese players used to count Moku (the spaces encircled) just as Japanese players do nowadays. Additional evidence of the early Chinese practice is found in the ancient treatise "Wang-yu ch'ing-lo chi", where four complete games - of the twelfth century or earlier, are scored in terms of Moku and prisoners, as in Go.

According to tradition, the Emperor once composed three Go problems. He had them shown to all his brilliant ministers, but none could solve them. The three problems were called Tu-fei t'ien-e shih or the Single-flying Swan situation, Tui-mien ch'ien-li shih or Face-to-Face One Thousand Mile situation, and Ta-hai ch'ü ming-chu shih or Picking Bright Pearls in the Great Sea situation. These names are of course more picturesque than descriptive. The first two problems are preserved in the "Wang-yu ch'ing-lo chi" manual and are reproduced here. The third one is probably lost. The Emperor also composed two poems on Go which are extant. One of them depicts master players,the other poor players. I prefer not to translate them for fear we might find ourselves in the second catagory!



A. Tu-fei t'ien-e: B to play and live
B. Tui-mien ch'ien: W to play and live

Anomalous Situations - A Letter to the Editor

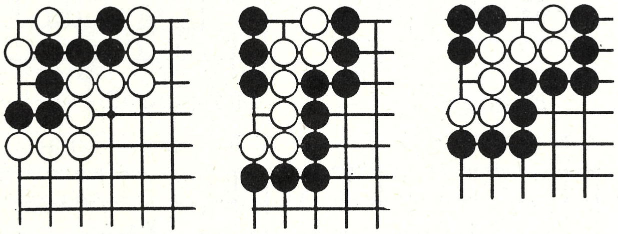
September 1952.

Sir:

I should like to add a note to the interesting letter from Dr Ralph H Fox on Chosei ("live-long"), which appeared in Vol 2, No 3 of our Journal. The Chinese name for such a position is Ch'ang-sheng (which also means "live-long"), the two Chinese characters being the same as those which the Japanese pronounce Chosei. The name, together with two illustrative examples, can be found in a book entitled Wang-yu ch'ing-lo chi, literally "The Forget-Worry Pure-Pleasure Collection". This work was compiled in the first part of the 12th century, and is probably the oldest work extant devoted to the game of Go. Judging from the literal meaning of Ch'ang-sheng, I believe the Chinese must have considered the position a Ch'ih ("holding" or, in Japanese, seki) or a Shuang-huo ("double live").

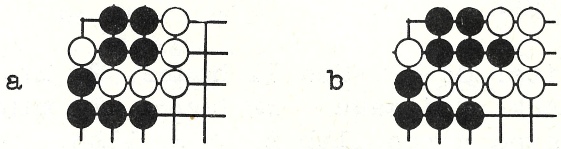
Another position is known in Chinese as San-chieh Ch'ang-sheng ("three-ko live-long"). This may be considered a seki, since it does not matter who plays first.

In 1949, however, the Japanese Go Association issued an official set of rules, which, among other matters, covers unusual situations including Chosei and Triple-Ko. On page 51 of this booklet, we find the following (illustrative diagrams are reproduced below):



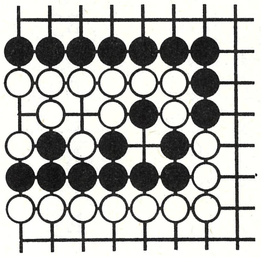
"Bent Four at a Corner" - 3 examples

1. "Bent four at a corner" is considered simply dead.
2. When a Torazu Sammoku (uncaptured three moku) remains until the end of the game it scores three points for W; whenever there is one more black stone in the group, W scores two more points. [Obviously this is on the assuption that B would first capture the single white stone. L.S.]

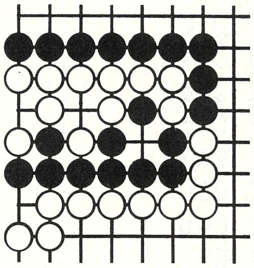


Torazu Sammoku: a) 3 points for W;
b) 5 points for W.

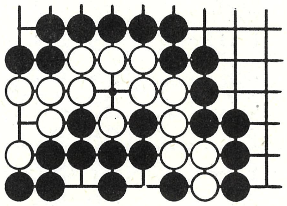
3. Whenever there are such unusual forms as Triple-Ko (or quadruple or quintuple) or Junkanko (circulatory Ko) or Chosei, the game shall be considered a draw if both sides insist on repeating the same moves.



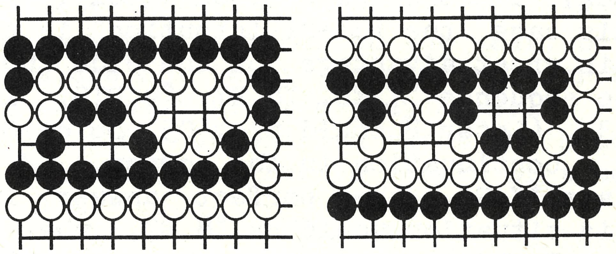
Triple Ko



Triple Ko with Dame



Triple Ko, with and without eye



Two examples of Junkanko

(Continued on page 13)

GO-SEI-GEN - FUJISAWA MATCH

Game 5

This is the fifth game of the match between the two ninth degree masters. The comments are by Hasagawa, 7th Dan, the translation is by Koshi Takashima, Shodan.

White: Go-Sei-Gen 11 hours, 22 minutes
Black: Fujisawa 12 hours, 59 minutes
Played March 11th through 13th, 1952.

Black	White	Black	White
1 Q16	D17	51 H3n	P10n
3 Q4	C4	53 Q12	R17
5 E3	H4n	55 R16	G9
7 D15	D12n	57 Q17	R18
9 G16n	E15	59 R7n	R8n
11 E14	F15	61 R6	S10n
13 D16	E16	63 Q10	Q8
15 C17	E18	65 P9	Q6
17 D18	E17	67 S8n	R5
19 C14n	O17	69 S5	Q5
21 Q14n	L16	71 R4	O9n
23 C18n	F14	73 O10n	P11
25 E13	D3	75 O8	N9
27 R10n	E4	77 N8	P8
29 C9n	H14	79 Q9	M9
31 K3	Q18n	81 M8	L8
33 O16n	N17	83 M7	P4
35 Q3n	Q7	85 P3	O4
37 C6n	D9n	87 L9	L10
39 D8	C10	89 K9	M11
41 C8n	E9	91 K10	K11
43 F7	O7	93 J11	K12
45 F4n	F3	95 N11	M10
47 G3	E2+	97 S7n	L3n
49 G4n	G2	99 N6	M5

°6 H4. This high hasami [squeeze attack] is seen quite often lately. In this case the fuseki intention is to gain great advantage on the side thru the sequence •7 E6, °8 D7, •9 D15, °10 C13. (Later B could play C5, D6 or E7 as a continuation in the corner.) If B plays •7 F4, the perfect answer in this situation would be °8 D7, whereupon B should tenuki. Another possible reply to F4 would be °8 D6, but this is too close. Since •7 F4 is premature, however, playing °8 D6 would not be too serious an error - it would just even things out, the continuation being as shown in Figure 1.

°8 D12. Again W elects a high hasami, in this case one not often seen lately, although popular about fifteen years ago.

•9 G16. This joseki of Fujisawa's is new to me. Let us examine some of the alternatives to G16.

Fig. 2. C17 is a standard play when there is no white stone at D12, but in this case the presence of °D12 makes the outcome unfavorable for Black.

Fig. 3. Again a sequence which is normally good is spoiled for B by the D12 stone.

Fig. 4. •9 E17 looks somewhat better than either C17 or F16, if W follows up with the sequence which would usually be chosen in the absence of a white stone at D12 - i.e., °10 E18 •11 E16, °12 F17 •13 F18, °14 G18 •15 D18, °16 F19+ •17 C17. But we must be prepared for the worst; W would probably try to make better use than this of his D12 post, and reply as in Fig. 4.

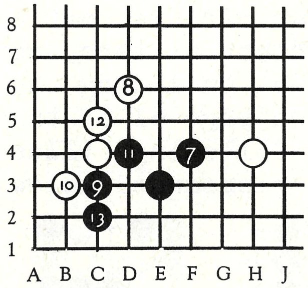


Figure 1

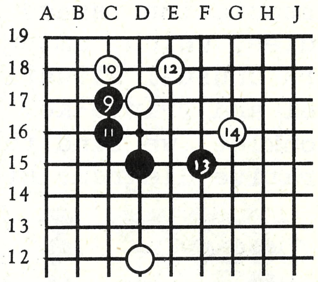


Figure 2

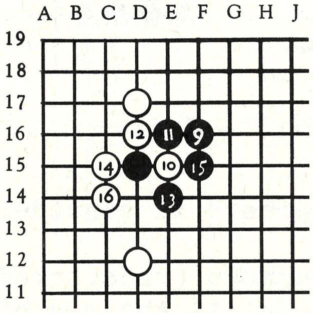


Figure 3

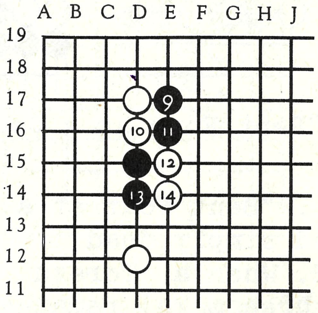
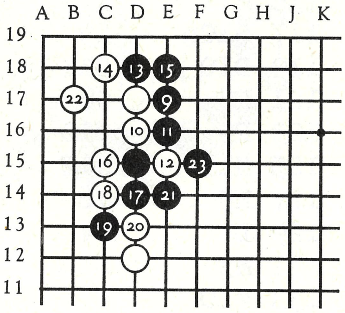


Figure 4

Fig. 4. Now B will have difficult play. Suppose he tries °13 D18 instead of the play shown? Then Figure 5.

Fig. 5. W could play 22 at B13 or C12. If B tries •19 E14, then °20 F15, •21 C13, °22 B17, and B has a poor position: his stones have been separated, W threatens to make things worse by a play at G16, and even the obvious B course of connecting at D13 is of doubtful merit, since it would leave B with a clumsy formation.

Figure 5



•19 C14. B has the better position in this corner. Was °14 E16 the best play for W? The alternative E17 might be considered, but it is not much better; it leads to the sequence of Fig. 6 - and the white play at 18 G15 is required, since otherwise B has an advantageous shicho. Well, then, how about °14 F17? Takagawa, 7th Dan and present Honinbo, says this is best. It leads to Fig. 7, and although B could play 15 E16 instead of C17, whence °16 F16, •17 E17, °18 D14 •19 R18, °20 G18 •21 E18, °22 G17, White is better off in either case.

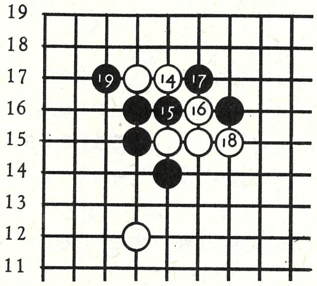


Figure 6

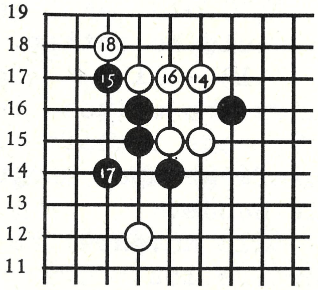


Figure 7

•21 Q14. Fujisawa spent 40 minutes on this play. Perhaps he was considering hasami at L16 or L17, or filling at C18, instead.

•23 C18. Sakata, 7th Dan, giving a public analysis of the game later, in front of the Yomuri newspaper building, told how surprised he was when, instead of R10 or F4 as he had expected, Fujisawa played C18 without hesitation. •C18 is good, however, since it prepares for a play at J16, attacking the two white groups.

•27 R10. It is good to play at this most vital territory point, giving up the E3 stone. If E4 instead, W replies D6 and has the advantage on this side.

•29 C9. After a white play at D9 it would be too late for this invasion.

°32 Q18. Big. If B had the chance to play here, he could later invade at M17.

•33 016. Prevents °015, and looks toward a later play at K15.

•35 Q3. Protects the corner. •Q6 was another possibility. •04 would not be good, because °P9, •Q8, °R3 and B loses the corner.

•37 C6. Capturing the white stone at D12 by a play at E10 would also have been good.

°38 D9. W must answer, or B gets a big side by playing E10.

•41 C8. This sealed play ends the first day.

•45 F4. My choice would be B3 - see Figure 8.

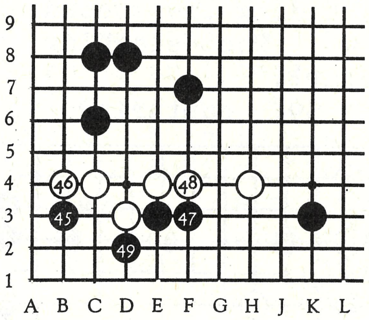


Figure 8

•49 G4. If •49 F2, then °50 F5.

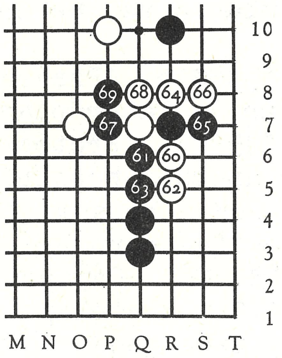
•51 H3. Having made safe by the sequence 45 - 51, B intends to attack the four white stones on the west, but these are not easy to capture, for W can make eyes after a play at B11.

°52 P10. Go-Sei-Gen spent one hour on this play - a record length of time for him!

•59 R7. This fine play was completely unexpected, and produced great excitement in the next room, where amateurs and professionals were following the game on duplicate boards. Off-hand some said that N4 or R6 should have been chosen,but these protective plays would not have had the forcing character of R7, and W could have replied at M13, making a big territory there, whereas after R7 White cannot tenuki. Others said K15, which would have led to °L15, •K14, °K16, •J15, °H17, making the black stones unsafe.

°60 R8. See Figure 9 for the poor alternative °60 R6.

Figure 9



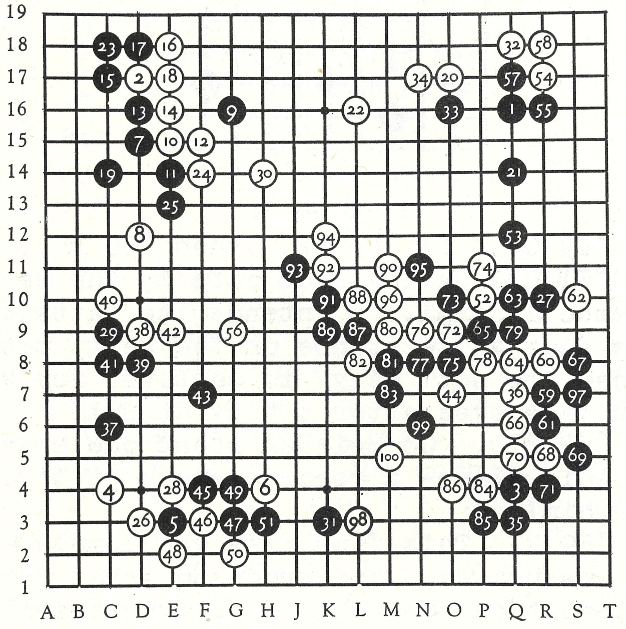
°62 S10. Good - if °R9 instead, then •S10.

•67 S8. If Q5, White would have the beautiful reply S6, whence •S7, °S8, •S5, °S11.

°72 O9. Ending the second day.

•73 - °96. The slashing and the fighting start.

•97 S7. S9, capturing the white stone, would also be big, but if White then played O3, Black could not tenuki.



1 - 100

°98 - 100. White tries to make safe.

Black	White	Black	White
101 L7	O6	151 S12	R9
103 H10	E12	153 N14	J17
105 F13	B11n	155 J19	K19
107 N12n	J12	157 H19	H16
109 G13n	H11	159 G15	L18
111 J10	G7	161 H13	H15
113 G14n	F6	163 J14	K15
115 H17	K6n	165 G17	B5
117 B10n	B9	167 G12	M12
119 D10	C11	169 A9+	B13
121 F8	G8	171 C13	B14
123 F9	G10	173 B15	A14
125 G11	H12	175 A15	C12
127 K5	J6	177 M13	L13
129 L4	M4	179 L14	K14
131 M3	E10	181 J13	K13
133 F10	F11	183 E8	E11
135 B8	N2	185 S17	S18
137 H5	L2	187 N16	M15
139 G6	H6	189 N15	M14
141 E6	G5+	191 N13	M16
143 F5	G6ts	193 K2	L5
145 E5n	J18n	195 M2	L1
147 H18	S9	197 N3	O3
149 P17	P18	199 O2	P2

°106 B11. The right play for making eyes - if B10 instead, then •B12.

•107 N12. Why? I am sure B would have won if at this point he had played L4 or K5,attacking the white groups, and then followed up with J13.

•109 G13. Not bad, but still L4 or K5 would be better.

•113 - 115. A big exchange - B captures the whites in the corner around E17, but is left with three separate unsafe groups, and has a hard fight on his hands.

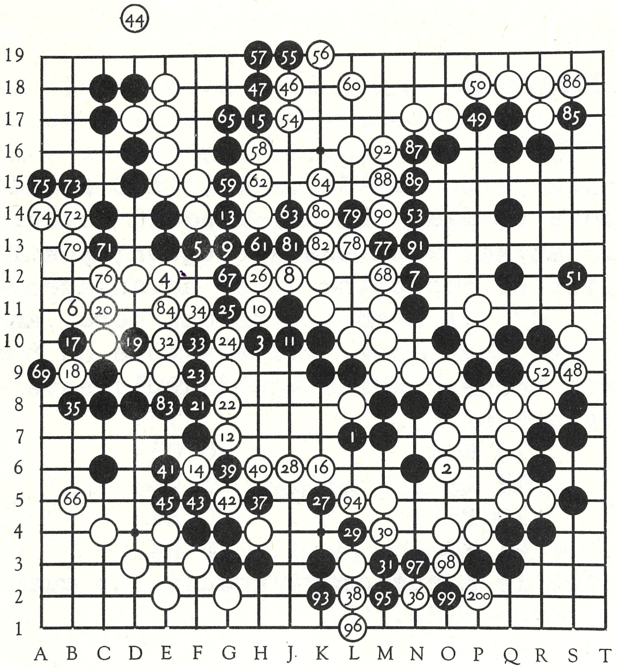
°116 K6. Now the blacks in the center are lost.

•117 - 119. Fine plays.

•145 E5. B connects and makes these groups safe, but unfortunately with gote.

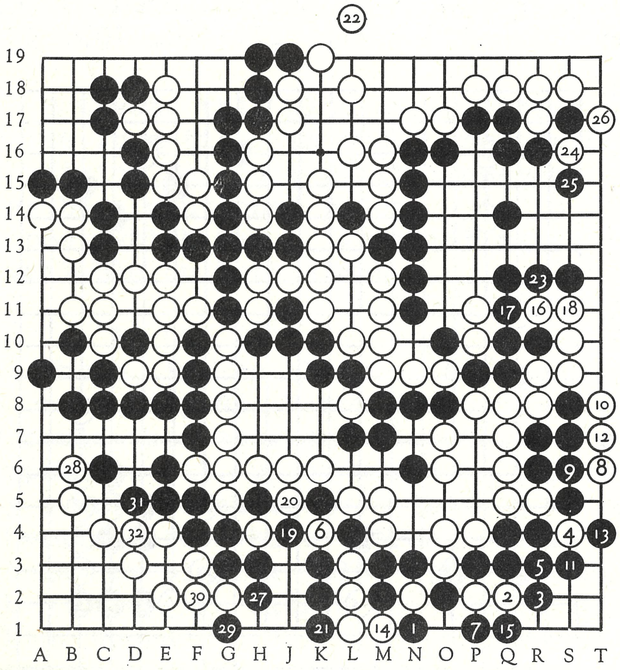
°146 - 148. These plays are big. White has been cutting down black's advantage during the last 30 plays, and is now ahead.

Game 5



101 - 200

Black	White	Black	White
201 N1+	Q2	217 Q11	S11
203 R2	S4n	219 J4	J5+2
205 R3	K4+	221 K1	L4ts
207 P1	T6	223 R12	S16
209 S6	T8	225 S15	T17+
211 S3	T7	227 H2	B6
213 T4+	M1	229 G1	F2
215 Q1+2	R11	231 D5	D4n



201 - 232

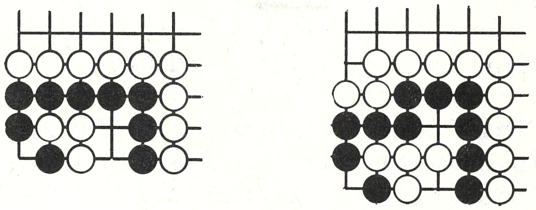
°204 - 212. An example of excellent end-play; see how black's territory is diminished.

°232. Black resigns. Too bad - •107 cost him the game; if he had saved his center group, he would have won. This is one of the finest games I have ever seen.

Letter To The Editor

(Continued from page 9)

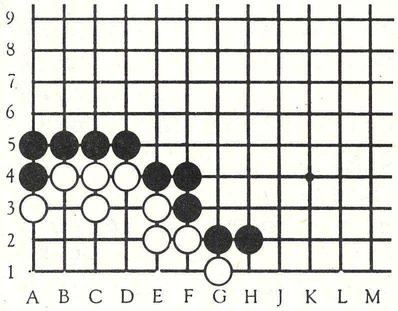
4. When a Mannenko (ten thousand year Ko) remains to the end of a game, the side which can make the situation seki may capture a piece and connect so as to make the seki.



Two examples of Mannenko - at the end of the game, W can capture the single black stone and connect to make seki.

In the Japanese magazine Shukan Asahi (Weekly Morning Sun) of January 1952, there is an interesting Ch'ang-sheng problem by the 8th Dan, Master Segoe Kensaku: B is to play (see Diagram below) and achieve Chosei. It is rated as being for players of the 2nd or 3rd Kyu, and a time limit of ten minutes is allowed.

Sincerely yours,
Lien-sheng Yang,
Boylston Hall, Harvard University.



Problem: Black to play for Chosei

EVEN GAME FUSEKI STUDIES

by Honinbo Shusai

Maneuver Eighteen

Black	White
1 R16	2 D15
3 Q3	4 P17
5 C4	

Or •5 Q5.

6 R5

If °6 E3, B would consolidate high at Q5, threatening a squeeze play at J3. This is a common maneuver.

7 E4

•7 Q15 is often seen in actual contests.

8 D17

The best available play.

9 C10

This post is a point of furious contest between the two rivals, since it is the logical extension from both corners; however, B had two good alternatives: •9 Q15, which prevents white's pressure here, and at the same time threatens a play at R9; or 9 P4, which prepares for the seizure of vast territory along the south side. (Translator's note: Honinbo apparently omits, as obvious, the natural sequence following black's sangen hasami at R9, which would be white's dash toward the center from R5 or his end-run into the corner. In either case, B would be in position to extend along the lower border from Q3.)

10 C12

White fortifies his territory and threatens an invasion at C8.

11 Q15

Sangen hasami, •11 L17, was a good play here.

12 R9

Otherwise Black can play here with great effect.

13 016

Expecting White to respond at N17.

14 H3

Usually, W would answer at N17. The reason for his tenuki is that if Black should play •15 N3, W would still be in time with °16 N17. Or, if B should choose to play •15 P4, W could counter high at M4, with the subsequent possibility of occupying the advantageous post, 03. If B should tenuki here, and isolate the lone white stone on the north border, White would apply severe pressure at 03.

Black	White
15 M17	16 03
17 Q5	18 Q6
19 P5	20 R4
21 P3	22 N4

°22 is a customary kosumi to guard the lower side.

23 R3

•23 secures the corner against possible annihilation.

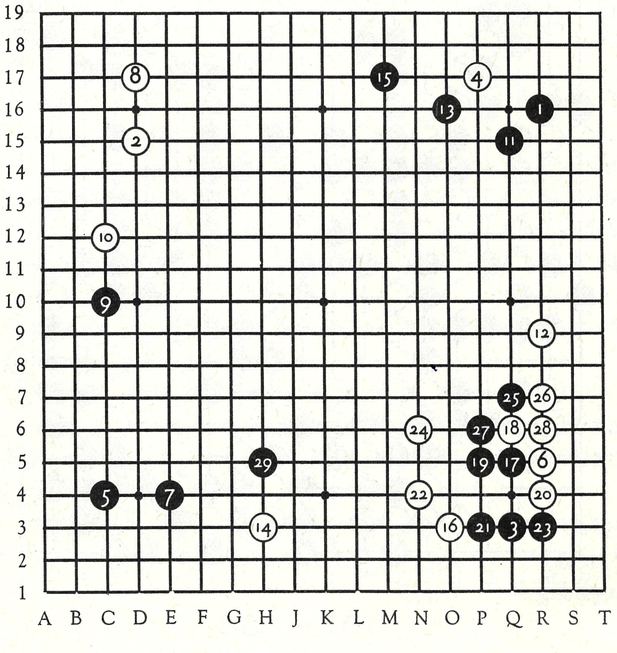
24 N6

25 Q7!

•25 is a very interesting hasami. If B played at R6 instead, he would allow W to skirt around from S6, resulting in black's capture of one meager white stone with loss of sente.

26 R7

One alternative sequence could be followed if W occupied P6 instead of R7. B would cut at R6, followed by °R7 •S6, °S7, •06, °P7, •07, °P8, •05.



27 P6 28 R6
29 H5

•29 expects W to reply at K4. Black would then guard the west side at E10. If W should not respond at K4, but invade at C8 instead, B could threaten at M5, obliging W to connect at N5, whereupon •J3, to force a battle.

Maneuver Nineteen

Black	White
1 R16	2 D15
3 C5	4 Q4
5 P17	

•P16 or •D3 can be played here.

6 D3

°6 could have been played at E4, to be followed by •7 D3, °8 E3, •9 D2,(or •9 D4, °10 E5, •11 D6).

7 C10

A step shorter, at C9, would have its merits in solidity. Should B omit this extension in order to invade at D17, he would allow W to counter with 8 C9, to Black's disadvantage.

8 D17

This shimari is very important for White.

9 R10

Black's best play.

10 E4

W contemplates a subsequent invasion at C8 or effective control of the lower side with a play at K3 or L3.

11 K3

B upsets this plan by splitting the white formation in two. One primary condition for this split placement, as has been mentioned before, is to find a post which has a two point extension available on both sides.

12 H3

13 D7

There is an alternative sequence: B could play N3; W would invade at C8. B could then abandon the C5 stone and expand to C13, which would be followed by a white dash to E8. Then B could threaten the white stronghold in the corner by playing •B15. If W tenuki, then •C16, forcing W to connect with °D16, whereupon •H17, to which W would have no adequate reply.

14 N3

15 E17

Under ordinary circumstances, •15 should occupy J17 on the upper side. In the present case, however, J17 would be countered by °16 C12. If W replies •15 E17 with °16 E16, the sequence is as shown in Diagram A. (Note that C16 is then a very sensitive spot for W.) This is precisely what Black hopes for with •15 E17.

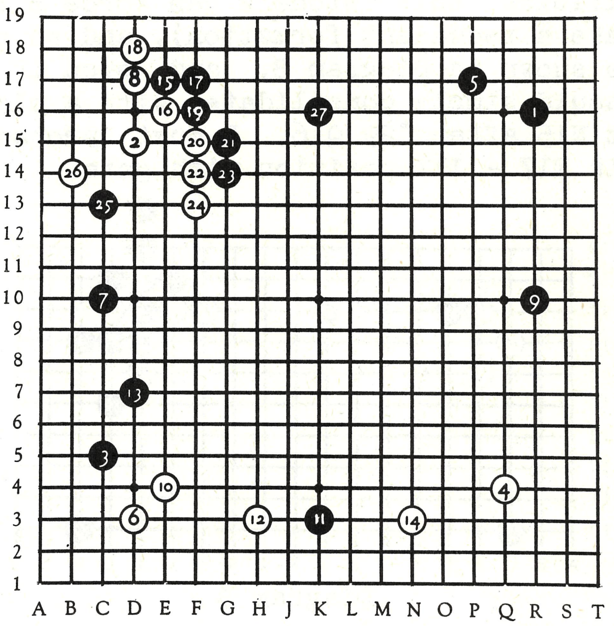


Diagram A

16 C16!

Thwarting B's subtle intention. Why not °16 E16, and then after •17 F17, °18 C16, rather than °18 D18, which we have seen would be poor? Because, although °E16 would undoubtedly strengthen the white position, B could extend to J17 or press at F16, gaining advantage along the upper side. After °C16, •J17, on the other hand, the upper border is still subject to manipulation by White. Thus it is seen that the exchange of °E16 and •F17 should be avoided by White.

17 J17

•17 is an important placement. Either an extension to E16 or tenuki would permit W to initiate an effective attack with a play at J16 or J17.

18 P15

W has two clever possibilities in view: one is to invade along the north border with tsuke, O17, and the other is to press at R15, isolating Black's lone post at R10.

19 Q14

If •19 O16, then °20 Q16, •21 Q17, °22 R15, •23 S16, °24 N14.

20 O17

21 Q17

B plays to avoid complications. If •21 O18 instead, then °22 P18 (by sacrificing this stone W can force B to make a redundant formation), and so on, as shown in Diagram B, and even if W should simply consolidate with a play at N15 after •29 Q16, B must protect his E17 - J17 position with gote.

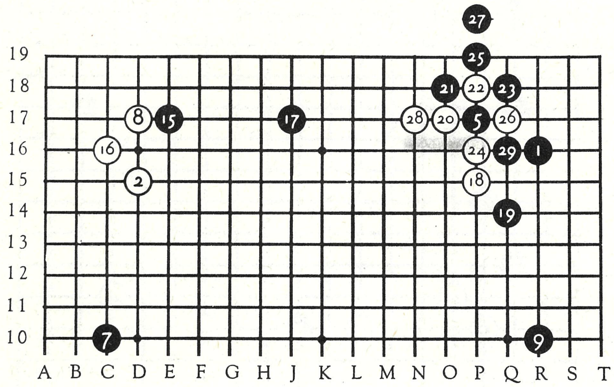


Diagram B

There is a second sequence possible if B decides to avail himself of the shicho advantage in the situation by playing •23 N17 after •21 O18. Because of •D7, •N17 cannot be caught in a ladder by the familiar sequence °24 O16, •25 Q18, °26 N18, •27 P19+, °28 M17. This being the case, the continuation after •23 N17 would probably be as shown in Diagram C, which looks advantageous for Black. However, it cannot be said that •N17 is better than the •Q18 of Diagram B, even when the shicho relationships are, as in this instance, favorable to Black, because White can secure adequate compensation with a ladder-breaking play (shicho atari) at D9.

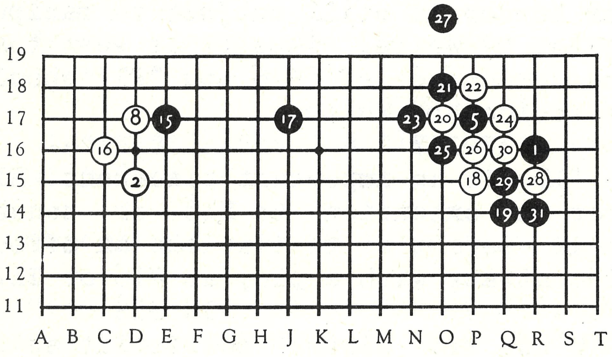


Diagram C

With 21 Q17, Black seeks simplicity and a prompt settlement.

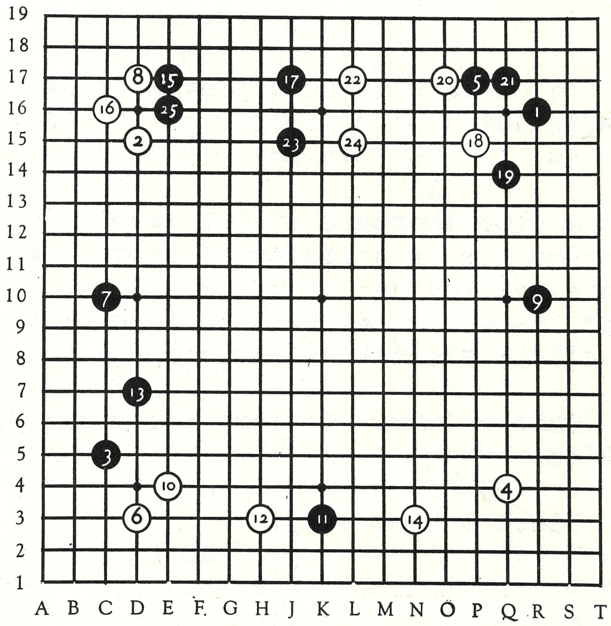
22 L17

23 J15

24 L15

25 E16

In essence, •23 and •25 are better than other choices - for instance, O18.



Maneuver 19

Answers to Problems on Page 3

1. •1 F16.
2. °1 R13, •2 R14, °3 Q14, •4 P13, °5 S13, •6 T14, °7 R17, •8 S17, °9 T16, •10 T17+, °11 T13.
3. °1 A2, •2 B3, °3 A4, •4 B4, °5 B5, •6 A3+, °7 B1.
4. •1 O2, °2 O1, •3 M1, °4 M2, •5 Q1, °6 N1, •7 L2, °8 L1+, •9 N3.

Answers to Emperor Problems on Page 8

A. •1 S15, °2 S16, •3 T14, °4 R14, •5 R16, °6 Q15, •7 Q16, °8 P15, •9 T13, °10 S17, •11 S5, °12 S4, •13 T6, °14 R6, •15 R4, °16 Q5, •17 Q4, °18 P5, •19 T7, °20 S3, •21 R2.

B. °1 B14, •2 C14, °3 C13, •4 B15, °5 C6, •6 B6, °7 B5, •8 B4, °9 C5, •10 A5 °11 A6, •12 A7+, °13 C7, •14 A4, °15 C3.